LOVE and FEAR
The inseparable Twins
OF
A BLEST MATRIMONY.

Characterized in a

SERMON

Occasioned by the late Nuptialls

between { Mr *William Christmas* and Mrs *Elizabeth Adams.*

Preached in St. *Dionis Backe-Church* by NATHANAEL HARDY, Mr of Arts and Preacher to that Parish.

COLLOS. 3. 18, 19.

Wives submit your selves to your own Husbands, as it is fit in the Lord. Husbands love your Wives, and be not bitter unto them.

Ἀρχὴ δευτέρα ἐς τὰ γυνή· μὴ ἐν αὐτὰ τὴν ἰσοτιμίαν ἀπαιτήσητε, ἵνα γὰρ τὴν κεφαλὴν ᾖ, μήτε ἰσχύῃ· ὡς ὑποτεταγμένης καλαφρονήτω σῶμα γὰρ ᾖ. Chrysost. Hom. 20. in Ephes.

Quoniam una natura in viro & fœminâ est, idcirco vir quasi seipsum ita mulierem diligere commonetur; mulier autem quia persona inferior est conditionis causâ non naturæ viro subjecta, timere eum jubetur. *Ambros. in Ephes.*

LONDON,
Printed by *T. C.* for *Nathanael Webb* and *William Grantham*, and are to be sold at the Sign of the Black Bear in S. *Pauls* Church-yard near the little North door. 1658.

To the Generous

Mr WILLIAM CHRISTMAS

Merchant, and the Vertuous

Mrs ELIZABETH CHRISTMAS

his Wife, many comfortable dayes and a blessed Eternity.

Worthy Friends,

PArdon me that I joyn you together in one Dedication, since God's ordination, and your mutual affection have made you one. It was your undeserved respect honoured me to be the Instrument of accomplishing your nuptials. It was my Cordial desire of testifying my gratitude, and promoting your welfare, made me so bold as to become your humble remembrancer of those duties, which I doubt not you both knew, and resolved to practice before. Finally it was your unexpected acceptance and approbation of my weak labours put you on requiring, and me by that means on effecting the publication of them.

What hath caused my delay in fulfilling your desire, I suppose you already know: Being now through God's wonderful mercy raised from my sick nay almost dying bed, I have made what hast I could to finish the work.

This plain and home-spun piece, such as it is, I present Sir, to your candid eye, Madam to your fair hands, together with my humble thanks for your noble favours.

As

As the hearing *it did* affect *you, so I hope the* reading *it will* profit *you, and not you alone, but* others *who shall vouchsafe the* perusal *of it.*

And now Courteous Friends, my hearts desire and prayer to God *for you is*, that you may be ravisht each with others love, that your quiver may be full of those harmlesse arrowes, to wit, Children; that peace may be within your walls and plenteousnesse continue in your habitation: Finally that you may live long together in Earth, and for ever in Heaven. *I rest*,

Prov. 5. 19.
Psal. 127. 5.
122. 7.

Yours to be commanded

in the Lord,

NATH. HARDY.

EPH.

To the Right Worſhipful

THOMAS ADAMS, formerly Alderman and Lord Mayor of this Anciently Renowned City of *London*, ſaving health, ſweet contentment, eternal felicity.

Right worthy Sir,

DId not ſpeaking or writing *truth* of them that are *alive* incur a *ſuſpition* of *flattery*, had not the *beames* of your *Graces* been abundantly *reſplendent* to this whole *City* from thoſe *Orbs* of Authority wherein you were *juſtly* placed; Finally, were it not that I know how repugnant the *publication* of your *worth* is to the *humility* of your *mind*, who deſire *laudanda facere non laudata audire*, to doe things praiſe-worthy, not to hear or read your own praiſes; an *Encomium* had been the *Præmium* of this *Dedication*.

But though upon theſe *conſiderations* I ſhall *forbear* to characterize thoſe eminent *vertues*, by which you *oblige all* that know you: yet give me leave (Honoured *Mecœnas*) to make a publique *acknowledgement* of thoſe munificent *favours* by which you have *engaged me*, ſince I had the honour and happineſſe of enjoying you as a *Pariſhioner*; an ingenuous *recognition* being as the leaſt ſo the utmoſt *payment* that I can return.

In *teſtimony* of my *Gratitude*, and *obſervance* of your deſire, I here preſent to your Judicious *eye* what not long agoe was offered to your Religious *ear*. What ſhould render this unpoliſhed diſcourſe *acceptable* to

you I cannot conceive, unlesse it be the special *Interest* you have in the joyful *occasion* of it; namely the happy *marriage* of your deservedly beloved *Daughter*. Indeed *matrimonio prospicere*, to provide fit *matches* for their *Children*, is the last but not the least care that lieth upon the *Parents*: well may it be a just cause of singular *joy*, when a *marriage* is consummated with the Parents *consent* and to the Childes *content*. May your *joy* be still *multiplied* in their mutual *loves*, *prosperous* estate, and an hopeful *progeny* descending from their loyns.

And now *Worthy Sir*, give me leave in few words *to tell you what great things the Lord hath done for me*. It is not many weeks since by a violent Fever I was *brought low*, very low, *so that my soul drew nigh to the grave*: But it hath pleased the powerful *mercy*, and merciful *power* of my gracious God *to deliver me from going down to the pit, so that my life seeth the light*; and (praised be his goodness) I am in some measure restored to health. God hath done his work of *mercy*, mine of *duty* remaineth, to be *thankful* and *fruitful*. It is no small piece of Christian *skill*, rightly to *improve* mercy when conferd; this is my *task*, which that I may be enabled to perform, I earnestly desire both yours and the fervent *prayers* of all God's people.

I have nothing further to add, but only my *prayers* for you, which shall never be wanting at the throne of grace, *that your days on earth may be lengthened, external enjoyments sanctified, spiritual graces increased, inward comforts enlarged, and your good works at last rewarded with a Crown of glory.*

So prayeth your affectionate
servant in Christ,
NATH. HARDY.

Eph. 5. 31.

Nevertheleſſe, let every one of you in particular ſo love his Wife even as himſelf, and the Wife (ſee) that ſhe reverence her Husband.

AMong the many commendable Excellencies of Holy Writ, this is none of the leaſt, that it is a Treaſury of all kind of Learning both divine and humane, Supernatural and Natural, Theological and Moral. In this regard it is not unfitly compared to the *Sea*, ſince as all *Rivers* come from the *Sea*, ſo all *Sciences* and *Arts* from the *Scripture*. Indeed where ſhall we find more Logical Arguments and Rhetorical ſtrains then in theſe Writings? What deep ſecrets of natural Philoſophy, ſublime notions concerning the Heavens and the Stars may we read in many of theſe Pages? Finally, no ſuch characters of Ethical vertues, ſound rules of State-policy, choice precepts for Oeconomical practice, as theſe holy lines afford. Aſtronomy the Queen of Mathematicks, Logick and Rhetorick the chief of Arts, yea both natural and moral Philoſophy may by an intelligent Reader be found graven upon the Bible in their ſeveral characters: One of theſe, to wit, Moral Philoſophy in the Oeconomical part of it, is that which our Apoſtle teacheth in the cloſe of this Epiſtle. There are three combinations which concur to keep up a compleat Family, *Husband* and *Wife*, *Parents* and *Children*, *Maſter* and *Servants*; all of which S. *Paul* though ſuccinctly yet diſtinctly and fully here inſtructeth in their ſeveral duties: The two latter in the beginning of the following Chapter, the former in the latter part of this, and that moſt compendiouſly in the laſt verſe which I have now read unto you, *Nevertheleſſe*, &c.

Sicut à maris omnia flumina, ita à divina Scriptura omnes humanæ diſciplinæ oriuntur. Mend. T. 3. p. 17.

Before I enter upon the Text it will be needful to take a little notice of the coherency, the connexion which these words have with the preceding, and that is implied in the particle which begins the Verse, *Nevertheless*.

Initio versiculi non converti vult veruntamen sed igitur, quod omnino videatur esse in hic verbis conclusio superioris tralatitiæ. Beza in loc.

Indeed because the Apostle in these words concludes his former argumentation, *Beza* renders it *itaque*, *therefore*, as if it had *vim illativam*, the force of an illative conjunction; but this is a needless straining of the word contrary to its proper signification: The generality of Interpreters retain the native sense of the word, whom our Translators justly follow, reading it as an exceptive conjunction; and so it hath ἀντιστρεφόμενον, a force of recalling the Apostle from insisting any longer upon the great mystery before mentioned.

Revocat Apostolum hac particula a præditis suis in superiori consideratione. Rud. in loc.

If you cast your eyes on the fore-going Verses, you may observe the example of *Christ* and his *Church*, brought in as a pattern for men and wives to follow: whereupon *S. Paul* digresseth into an excellent Discourse of that spiritual union which is between *Christ* and his *Church*; making use of Marriage as a representation of this sublime mystery; and now in the close he recalleth himself to his first design, letting them know that though what *Moses* relateth concerning *Adam* and *Eve* was mystically applied by him to *Christ* and the *Church*, yet the literal sense of it was in force to them, nor must his allegorical inference draw from a moral application of what he had said concerning Marriage.

Ἀγαθὸν ἦν τὸ μὴ ἐκ τῶν ἀκριβῶν ἐξετάζειν τὰ ἐν τῇ γραφῇ λεγόμενα. Theoph. ibid. Non impedit præceptum expressum quod de typica adumbratione dixi. Aret.

A good *Item* for us in reading the Scriptures to take the sense of them in the fullest extent. Of many passages in holy Writ, there is both a literal and spiritual, a mystical and a moral use to be made; and it is our duty both to search out the sweetness of the mystery, and observe the plainness of the Letter, and as we are taken with the comforts of the one, so not to neglect the duties of the other.

Having briefly viewed the Context, come we now to the Text itself, wherein are these general parts worthy your serious consideration.

The particular relations whom it concerneth specified, to wit, Husband and Wife.

The several Obligations laid upon each unfolded, that the

man, that he *so love his Wife as himself*; On the Wife, that she *reverence her Husband*.

The punctual application to be made by every one of those duties to himself, *Let every one of you in particular*.

These are the three precious fruits we are to gather from this branch of the Tree of Life, and though in hearing they may not be sweet to your taste, yet I am sure if well eaten and digested by meditation and practice they will yield wholesome nutriment to your souls.

Begin we then with the *Relations* concerned in this Scripture, to wit, *Husband and Wife*. Almighty God though he is a Lover of Unity, yet not of singularity; himself is but one, and yet he is not alone from all eternity, there is a Trinity of persons in the Unity of Essence. And if we look into the Creation we shall find though an Harmony yet a plurality, or rather a duality; the world consists of an heaven and earth; in the Celestial part there is a Sun and a Moon, in the Terrestrial part Land and Sea: and yet further if you look upon the little world of man, you may take notice of a soul and a body; in the soul, of a rational and a sensitive part; in the rational of an understanding and a will; in the sensitive of an irascible and concupiscible appetite: and in the body most of its parts are made in pairs, two eyes, two ears, two nostrils, two lipps, two arms, two thighs, two legs, two feet. Finally, Man being thus made, God said of him, *It is not good he should be alone*, and therefore as he had made other living creatures male and female, so he provided a woman for man, makes her out of him, joyns her to him, whence sprang this relation in the Text of *Husband and Wife*, the man (so soon as the woman was made) becoming an Husband, and the woman a Wife. Gen. 1. Gen. 2. 18.

This pair is *primum par & fundamentum omnium parium*, the first pair and the original of all others; those various relations of *Parents* and *Children*, *Master* and *Servants*, *King* and *Subjects* do all spring out of this. *Prima naturalis humanæ societatis copula vir & uxor*, Man and Wife are the first link of humane society, to which all the rest are joyned, Families, Cities, Countreys, Nations, the whole world, yea, the Church militant, Aug. de bon. conjug. Ἀνδρὸς καὶ γυναικὸς κοινωνία πρώτη καὶ ἀναγκαιοτάτη τῶν κατὰ φύσιν. Hieron. adv. Jovin. de Nupt.

militant, nay, a good part of the Triumphant depend upon this pair of *Husband and Wife*.

Conjugium principium urbis est & quasi seminarium. Cic. *de offic.* l. 1.

Multitudes flow from this Relation, but the relation it self is only between two; it is not ἀνὴρ and γυναῖκες nor ἀνδρες and γυναῖ, but ἀνὴρ and γυνὴ, man and wives, wife and men, but man and wife, *unus, unam, uni.* The one God hath appointed one woman for one man. It was so in the institution, and the Prophet *Malachy*'s ratiocination from it, is both plain and strong, *Did not he make one? yet had he the residue of the Spirit.* He could have made more then one *Eve* for *Adam*, yea if at any time, then it might seem most necessary for the speedier peopling of the world to have multiplyed his wives, but *wherefore one?* because he sought *a godly seed*, that is, a seed arising from godly means: Nor is that Argumentation invalid which upon this Subject *Theodorus* urgeth to the *Saracen* in point both of *pleasure* and *peace*. *Adam* in *Paradise* no doubt wanted nothing that might be for the fulnesse of his content and comfort; and yet he had but one, whereby it appeareth ἡ διὰ τῆς μιᾶς γυναικὸς ἡδονὴ τῆς διὰ πολλῶν τελειότερος, the *pleasure* of having one wife surpasseth that of many. Again, where there are many Wives there cannot but arise violent and deadly contentions, which the man having but one wife prevents, and therefore is most conducible to that most desirable good in all relations, namely *Peace*; from which with other arguments he justly concludeth, ἡ μονογαμία τῆς πολυγαμίας ἀσυμφορίας ἡ ἀνυμφόρους, *Monogamy* is more comfortable and honourable then *Polygamy*. Indeed he *qui unam costam primus in duas divisit*, to use S. *Hierom*'s phrase, who first (as we read of) divided the one rib into two parts, was *Lamech* a wicked Tyrant; and it is observable that the name of his second Wife *Zillah* signifieth a shadow, such an one being only the shadow of a Wife. The truth is *Polygamy* even in the Patriarchs was at the best but an infirmity, which though connived at was not allowed of by God, and therefore not to be imitated by us. That Marriage is nearest to the primitive institution, surest of divine Benediction, which is only between two persons, who thus united are here called *Husband and Wife*: and so much be spoken of the Relations. Passe we on to the

Theod. *Opusc. in Bibl. patr. T.* 1. *Gr. Lat.*

Hieron.

Numerus conjugii a maledicto viro inceptus, primus Lamech duabus maritus tres unam uxorem fecit. Isidor. *ibid.*

Obliga-

Obligations laid upon them, These are summed up by the Apostle in two words, and those may very well be expresst in two Monosyllables *Love* and *Fear*; *that*, the Sugar to sweeten all the duties of authority belonging to the man; *this*, the salt to season all the duties of subjection belonging to the wife. *Both*, the marks which they must severally shoot at in all their carriages and behaviours one towards another.

The mans duty is set down first, and indeed fit it is the man should be first in the practice of his duty: precedency cals for presidency, priority of place priority of duty; the inferiours are best encouraged to do their part when they that are above them become exemplary to them in performing theirs: the man would be accounted, nay indeed is, superiour to the wife; but then he must go before her in a good example; that by the doing of his she may be animated in performance of her duty.

In the duty of the man there are three things worthy our Observation.

1. The quality of the act, *Love*.
2. The propriety of the object, *his wife*.
3. The energy of the rule upon which it's grounded, by which it's measured, *so as himself*.

First, The *act* required is *Love*, in the handling whereof I shall endeavor to resolve a double *Query*, namely,

1. *Why* this duty is particularly mentioned.
2. *Wherein* the practice of it consists.

1. It's a Question not unfitly moved, why the Apostle makes choice of *Love*, to express the mans duty by, since there are many duties which the man oweth to the wife as well as love? To which I answer, That it is not without speciall reason both in regard of the present *fitnesse* and the comprehensive *fullnesse* of this duty of *Love*.

1. The *fitnesse* of expressing the mans duty here by *Love* will appear, whether you looke *backward* or *forward*.

1. The Apostle a little before cals upon the Wives to *submit*. Now indeed that which belongs to the man in most direct opposition to submitting, is governing, but men are apt enough to exercise their authority without bidding, and besides, this

was already implyed in the womans duty of submitting; letting that go therefore he rather chooseth to call upon the man for *Love*, both because that men are most apt to be defective in this, and likewise that this will teach them how to use their authority. For though it is not love but fondnesse which makes a man forget himself, and that power God hath given him over the Wife, yet true Love will learn him to exercise this power sparingly, mildely, and affectionately. It is too often seen that men because of their superiority insult over their Wives, and why this? but for want of Love; no marvel if authority degenerate into Tyranny where this Moderator is absent; for this cause it is that the Apostle supposeth the power of governing, and requires Love as *potestatis temperatum*, that which should temper and moderate the use of that power.

In ea sæpe deficimus licet dominii satis studiosi. Aret. in loc.

Rigorem virilis Legis emollit, nec potestate quæ prævalet nimium quis sit in dominatu uxoris. Amb. in Col. 3. 19.

2. In the following clause S. *Paul* mindes the *Wife of reverence*, and therefore the Man of *Love*, to intimate that his expression of Love is the best way to gain reverence from the Wife, in which respect the *Scholiast* saith excellently, *If thou wouldst have thy Wife to reverence thee, do thou love her.* To force a fear from the Wife by an austere, churlish, and surly carriage, is that which neither befits the Husbands place to exact, nor the Wives to yield; the Woman must be not drawn but led, not forced but wooed unto her duty by Love.

Θέλεις ἀυτὴν φοβεῖσθαι σὺ; ἀγάπα ἀυτήν. Oecum. ibid.

2. As this duty of Love was the most fit to be here mentioned, so is it the most comprehensive of all other duties; so that in naming this he implies all the rest. What the Greek Orator answered when asked what was the chief thing in an Orator, first *action*, secondly *action*, thirdly *action*, the like may be returned to any that shall enquire what is the prime duty of an Husband, first *affection*, secondly *affection*, thirdly *affection*; And as Love in general is said by the Apostle to be the *fulfilling of the Law*, in which respect it is fitly resembled to *Davids Instrument of ten strings*, and wittily called *a good Catholick*, so Love in particular is the fulfilling of that Law wherein the duty of the man to the wife is required, which that it may the better appear passe we on to the

Demosth.

Rom. 13. 10.

2. Que-

2. *Quest.* Namely, Wherein the exercise of this Love consists; To resolve which we must consider it in its Antecedent, Concomitants and Consequents.

1. The *Antecedent* of this Love is a due estimation of the Wife. Judgement is the source and spring of affection from which it proceeds, and according to which it is proportioned; what the mind esteems not the heart affects not, whereas what we highly prize we dearly love. The Love then of a man to his wife supposeth in him a singular accompt and an high valuation of her. Thus every man ought to esteem of his wife as *donum Dei*, God's gift, and that choice and precious, such a present as the whole world cannot afford him the like. And yet more particularly the man ought to look upon his Wife under that notion which was the special end of God's giving her, namely, as an *help meet for* and suitable to him.

The Wife since the fall is appointed for three ends, *ad remedium, ad sobolem, in adjutorium*, for a remedy against fornication, for the procreation of Children, and for helpful communion; this last was no doubt the first in divine intention, and so ought to be in the mans apprehension. He that taketh a wife only as a remedy will love her but as men do physick, for use, yea, for meer necessity. He that marrieth onely for posterity will love her as a Mother not as a Wife. He onely can rightly love a Wife who looketh upon her, and accordingly taketh her for a yoke-fellow and companion. The right estimation then of a Wife is to account her as next to himself, and so above either children or servants. Thus the *Father* willeth the man to consider, that by Marriage he becomes not a *Master* but an *Husband*, and taketh not an *Handmaid* but a *Wife*; In this respect the Psalmist comparing the Wife to a *Vine*, placeth her *by the sides of his House*, not *in fastigio* on the top of an House, nor *in pavimento* by the floor of an house, but *in lateribus* by the sides of the House, a middle place between both: *Lateribus sibi junguntur qui pariter ambulant*, they that go by our sides are our companions, such is the wife to the man, and so ought to be in his esteem. Indeed the formation of woman out of mans rib clearly represents this truth. On the one hand she was not made of the Head, and therefore not *domina*, she must

Non es dominus sed maritus, non ancillam sed uxorem sortitus es, & gubernatorem te voluit esse Deus mulebri sexui, non præpotentem. Amb. Hexam. lib 5. cap. 7. Psa. 128. 3. *Aug. de bona Conjug.*

must not rule over the Husband; nor yet of any anterior part, and therefore not *prælata*, she must not be before the Husband: On the other hand she was not made of the foot, and therefore not *serva*, to be kept under as a servant; nor yet of any hinder part, and therefore not *postposita* to be put behind as a child; but she was made of a rib in his side, and therefore *socia*, to be esteemed and used as a fellow-helper.

τὸ φιλεῖν τινὰ δοκεῖ συνεστάναι ἐκ τοῦ εὔνουν εἶναι καὶ φίλον καὶ ἡδέως διακεῖσθαι πρὸς αὐτὸν ἢ τοὐναντίον. *Arist. Rhet. l. 2. c. 8.*

2. The *Concomitants* or ingredients of this Love are desire and delight. The Moralists distinguish of a double Love, to wit, *amor benevolentiæ* and *amor complacentiæ*, a love of benevolence, whereby we heartily wish and accordingly endeavour the good of another, a Love of complacency whereby we are well pleased and satisfied in the enjoyment one of another. Both of these make up the mans Love to his Wife, namely a cordial desire of her welfare, and an affectionate delight in her society. The most proper act of Matrimonial Love is complacency, in which respect this Loving is called elsewhere a *rejoycing*, and the Wife is called *the Wife of the bosome*, *the desire of the eyes*. The bosome is a place of repose, and the things we put in our bosomes are such as we take delight in; for this cause *Christ* is said to be *in the bosome of the Father*, to note that it *is he in whom the Father is well pleased*; and *John* is said *to lean on Jesus bosome*, because *the Disciple whom Jesus loved*, and in whose converse he was singularly delighted. *The desire of the eyes* is that which in the absence we long for, and the presence of which we behold with joy; So that both these expressions do plainly intimate what contentment and satisfaction the man ought to take in the converse and enjoyment of his Wife. And therefore it is *Solomon's* counsel, *Let thy Wife be to thee as the Loving Hinde, and as the pleasant Roe*, or according to the Hebrew, an Hinde of Loves, a Roe of favours: the mates of those females are the Hart and the Roe-buck, which as Naturalists observe are of all other creatures the most inamored with their mates, to instruct the man what an affectionate wel-pleasedness he should have with his wife.

Pro. 5. 18. Deut. 13. 6. Ezek. 24. 16.

John 1. 28. Mat. 3. 17. Joh. 13. 23. Joh. 20. 2.

Prov. 5. 19.

Diligendi vocabulum tum ad affectum tum ad effectum referre oportet. Doven. in Col. 3. 19.

3. The *Consequents* of this Love are chiefly *protection*, *provision*, and *Toleration*; Love is ever active, being like the fire, which where it is sends forth light and heat. Indeed *Exhibitio operis*

opera probatio amoris, action is the most real proof of affection, only that love being true which is not *otiosus* but *officiosus*, in word but in deed: Thus the husbands love to his wife must manifest it self.

1. *In protecting her to his power from injuries*: it is the Psalmists expression, *Thou Lord wilt blesse the righteous, with favour wilt thou compasse him as with a shield.* Love alwayes improves what ability it hath in being a shield to what it affects; so ought the husbands love to expresse it self in defending his wife from wrong. It is well observed that the rib of which woman was made, was taken from under the mans arm, to teach him, that as the use of the arm is to keep off blowes from the body, so the office of an husband is to ward off dangers from his wife. It is the speech of *Ruth* to *Boaz*, *Spread thy skirt over thine handmaid*: The Hebrew word which we render skirt, כָּנָף properly signifieth a wing; and so the metaphor is borrowed from birds who spread their wings over their young ones, to preserve them from harm; this was that *Boaz* owed to *Ruth* as a kinsman: but much more when an husband, it being the mans part to spread the skirts or wings of protection over his wife. That expression which *Abimelech* used to *Sarah* concerning *Abraham*, *Behold he is to thee a covering of the eyes*, is very considerable to this purpose, since as *Ainsworth* hath well observed, it denoteth not only subjection on the Womans, but protection on the mans part.

Psal. 5. 20.

Ruth. 3. 9. *Proprie alam significat* Buxt.

Gen. 20. 16.

2. *By providing for her conveniencies*: Love is full of care, and care is diligent in providing: such a provident care the man oweth to his wife; and that not onely so far as is necessary, this being due to the meanest servant in the Family, but as is convenient and suitable both to her relation as a Wife, and to his place and condition; This duty is that which the Apostle expresseth a little before in two significant words of *nourishing* and *cherishing*, the former whereof as one hath well observed referreth to food, the latter to raiment, both which in a plentifull measure the man according to his degree and estate ought to afford his wife, and the latter word being a metaphor borrowed as another hath observed from the hens sitting upon her egges to keep them warm, and thereby to hatch her

Eph. 5. 29. ἐκτρέφει καὶ θάλπει, *primum ad alimenta alterum ad vestimenta referendum.* Zanch.

Significat gallinarum more incubare, & calore fœtum partui idoneum reddere. Aret.

her brood, doth elegantly expresse what a tender cherishing care Matrimoniall Love obligeth a man unto. Indeed when the man marrieth a wife, she leaveth her friends with whom she was educated, and her friends commit her to her Husbands custody, good reason he should have a special care to provide for her; and because this Love must be Christian as well as conjugal, this care ought to be conversant not only about her body, but her soul: In which regard the Apostle *Peter* willeth

1 Pet. 3. 7. Husbands *to dwell with their Wives as men of knowledge*, instructing them in the things which concern their everlasting welfare.

1 Cor. 13. 5, 7. 1 Pet. 4. 8. *Charitas amat quos tolerat, tolerat quos amat.* Greg. Mag. *in* Ezek. *Sialienos, multo magis uxorios debes tolerare & emendare mores.* Ambr. *lib.* 8. *in loc. cap.* 16. Col. 3. 19. Daven.

3. *By bearing with their infirmities*: S. *Paul* speaking of *charity*, among other properties, telleth us *she is not easily provoked, she beareth all things*, and S. *Peter* that she *coveerth a multitude of sins*; though love be not blind, yet oft-times she winketh, as not willing to take notice of the wrongs that are done: Thus ought the Husband to expresse his affection to his Wife. Indeed this is the trial of his love, not to be stirred up to wrath, when yet provocation is given, but silently to passe by and patiently bear with her failings: every one will love when he is pleased; but that is love, to bear when provoked: this is that which the Apostle intendeth when to this precept of love he addeth a prohibition of bitternesse; *Husbands love your Wives and be not bitter against them*, that is, *ob leves causas exasperari*, upon slight causes, small offences, to have their love abated, or wrath exasperated. This the Heathen Philosopher saw, who therefore willeth Husbands to passe by τὰ μικρὰ τῶν γυναικείων their wives infirmities. And thus you have beheld the several lines of the mans duty meeting together in this one center of love.

Aristot.

What now remains but that all men learn to square their practice by this precept? but alas how just cause is there given by a great part of men for a sad complaint, or rather a sharp reproof! I would to God there were not some who in stead of affecting abhor, loving, loath their wives: and the most though not guilty of the contrary vice, yet are too defective in the exercise of the vertue; they do not hate, and yet they do not love their wives, and in this the bare want of love is no small sinne.

Be

Be pleased to consider a while in particular the contrarieties between the rule and mens practices; How many Husbands have base and unworthy esteems of their wives, as if they were their drudges, being more kinde to their servants then them? Little better are they who with that Emperour imagine wife to be a name *dignitatis* not *voluptatis*, as if it were enough for wives that their Husbands vouchsafe to honour them in marrying them, and in the mean time they may indulge themselves the licentious liberty of voluptuous conversing with other women; whence it is their wives society is rather a burthen then a pleasure to them. No lesse justly are they to be condemned who prodigally consume that estate in riot and luxury by which their wives and family should be maintained with needful conveniences: Surely in such men *Nec amor viget mariti nec fides Christiani*, there is neither the faith of a Christian nor the love of an Husband. Finally, how deservedly are they to be blamed who put a sinister construction upon all their wives actions? if she be devout, she is an hypocrite; if grave, she is melancholy; if chearful, she is wanton; if she stay at home, she is a drone; if she go abroad, a gadder; so that nothing their wives doe can please them: whence it is that they are apt to quarrel with them *de lanâ caprinâ*, upon every trifle, and are often enraged without any just occasion. *Ælius Verus.*

By these and several other waies do men discover a great defect of this duty which our Apostle here calls for; but I wish that such would sadly consider how repugnant these courses are to Christianity, since what S. *John* saith in another case, I may no lesse truly say in this, *If a man say I love God, and hateth his brother, he is a liar; for if he loves not his brother whom he hath seen, how can he love God whom he hath not seen.* In like manner, If a man say he loves God and hateth his wife, he is a liar; for if he loves not his wife whom he seeth, how can he love God whom he hath not seen? Be we therefore all of us exhorted to a careful and chearful performance of our duty; and as the Apostle elsewhere adviseth in the general, *Let all things be done in charity*, so shall I in this particular, Let all things a man doth to his wife, be done in *Love*; his looks, his 1 Joh. 4. 20. 1 Cor. 16. 14.

ſpeeches, his carriage, his actions, his familiarity, yea, his authority; his admonitions, yea, his reprehenſions, let all be ſweetned with love: as the ſalt is firſt ſet on and laſt taken off from the Table, and is eaten almoſt with every diſh; ſo let love accompany him in the whole courſe of his behaviour towards her. Thus ought conjugal love to be extended, but withal it muſt be limited to the right object, his wife; which leadeth me to the

2d. Part. *Propriety of the Object, Thy Wife.* To clear this, be pleaſed to diſtinguiſh of a three-fold Love, *ſpiritual*, *natural*, and *matrimonial*: *Spiritual* Love is that we bear to a woman as ſhe is a Chriſtian, and ſo where there are the greateſt meaſures of grace, there ought to be greater degrees of love; and in this reſpect another woman may deſerve love when a mans own wife doth not, becauſe ſhe may want thoſe impreſſions of grace which others have: *Natural* Love is to a woman as woman, and thus a man may love other women beſides his wife, but ſtill he muſt love his wife before other women: *Matrimonial* Love is of the wife as ſhe is a wife; and this is ſolely and wholly due from every man to his own wife. The Greek word ἀγαπᾶν here uſed ſignifieth as much as ἀγὰ πάντων (which is by ſome therefore made the Etymology of it) ſuch a love whereby a man reſts ſatisfied in the object loved; this is that which *Solomon* requireth where he ſaith, *Let her breaſts* Prov. 5. 19. *ſatisfie thee at all times*; and the contrary to this the Law for- Exod. 20. 17. biddeth, where we read, *Thou ſhalt not covet thy Neighbours Wife.*

A fault too common though very hainous, as *Nadab* and Exod. 20. 1. *Abihu offered ſtrange fire in the Cenſer*; ſo a great many harbour ſtrange fire in their hearts, I mean love to ſtrange women: yea, with ſuch a ſpirit of lewdneſſe are ſome poſſeſſed, that they therefore cannot love them becauſe they are their Wives. It is an expreſſion which (though odious) ſome mouths have not been aſhamed to utter, *I could love her were ſhe not my Wife*; as if a man ſhould ſay, I could love theſe Lands, theſe Goods, but that they are mine, which how unreaſonable a reaſon it is cannot but be obvious to every man.

Oh far be this diſtemper from us: learn we therefore as to refine

refine our love that it be not ſenſual, ſo to confine it that it be not extravagant. It was the praiſe of *Conſtantine* that he was *Juvenis Uxorius*, though young, devoted in his love only to his Wife, let him be our pattern. The *Ring* given in Marriage is but *one*, to teach the man that his love muſt be ſingularly contracted to the perſon of the Wife. The truth is, that love which is as it were cut into many rivulets muſt needs run weakly, nay, he that giveth not all his love to his wife indeed giveth none at all; beſides that is moſt true in this ſenſe, *Deus amat cor extenſum non diviſum*, the Husbands love muſt be extended but not divided; *a heart and a heart* is hateful in God's ſight, nor can ſuch expect his benediction. It is well obſerved that in the beginning whileſt the waters were over the earth, there was nothing but barrenneſs; but when they were gathered into one place, the earth brought forth fruits, and the Sea fiſhes: that love will be moſt fruitful, which is only ſetled upon the Wife, and therefore let this counſel be acceptable to all men; Cauſe the ſtream of thy affection to run in one channel, the lines of thy delight to meet in one center: Love as intirely as thou canſt ſo it be thy own Wife, and ſo much the rather becauſe ſhe is *thy ſelf*: which leadeth me to Gen. 1. 3. and 9. 10, 11.

The *Energy of the Rule* upon which this love is grounded, and by which it muſt be meaſured, *as himſelf*. 3d. Part.

It is a *queſtion* here moved by ſome, Why the Apoſtle having propoſed ſo excellent a pattern already as that of *Chriſt's* love to his *Church*, ſhould now add another of a far inferiour nature, to wit, our love to our ſelves; to which this *anſwer* is fitly returned. Queſt.

This pattern of ſelf-love is annexed, not as if the other were not abundantly ſufficient both to perſwade and direct to the duty, but becauſe this, as S. *Chryſoſtome* ſaith excellently, is ἐναργέστερον καὶ οἰκειότερον a more domeſtick and familiar example. The love we bear to our ſelves is plainly felt and diſcerned by us; not ſo *Chriſt's* Love to his *Church*, it being *a love which paſſeth knowledge*: every man knoweth how he loveth himſelf; only the ſpiritual man knoweth, and that but in a ſcant meaſure, how *Chriſt* loveth his *Church*: beſides, our love to our ſelves as it is better known, ſo more eaſily imitated; whereas *Chriſt's* Anſw. *Chryſ. in loc.* Eph. 3. 19.

love to his *Church* is both ſo tranſcendent in its own nature, and ſo far remote from our apprehenſion, that though we muſt follow after it, yet we may deſpair ever to come near it.

Obj. But it may be further *objected*, Is not ſelf-love a vice? are not thoſe hypocrites branded for this among others, that *they*
2 Tim. 3. 2. *are Lovers of their own ſelves?* how then comes it to paſſe that ſelf-love is here ſet down as the rule of a mans love to his Wife?

Sol. To which it is eaſily *anſwered*, That it is not ſelf-love but the exorbitancy of it, which is elſewhere condemned as a vice, and it is not an inordinate but a regular ſelf-love which is here commended as a rule. The firſt and primary object of our love is God himſelf, and as he is a ſuperexcellent good, ſo our love to him muſt be a ſuperlative love, ſitch was *David*'s when
Pſal. 73. 25. he cried out, *Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee*; not goods, nor children, nor wife, no nor ſelf may be loved as God. Next to, and under God comes in ſelf, there being nothing except God which can or ought to be dearer to a man then himſelf, this is that love by which in general the love to our neighbour, and more particularly the love to the wife ought to be regulated; for ſo our Apoſtle here propoſeth it, that a man ſhould *love his wife as himſelf*.

This *as* in the Text may very well admit of a double conſtruction, there is a *ſicut ſimilitudinis* and *veritatis*, an *as* of likeneſſe and reſemblance, and an *as* of verity and ſameneſſe; both theſe may be here uſed, and accordingly it repreſenteth two things in order to Conjugal love, namely, *modum* and *motivum*, the manner how, and the reaſon why the man ſhould love his Wife.

1. The moſt proper and frequent acception of this Conjunction *as*, is only to note *likeneſs*, and thus the meaning is, that a mans love to his Wife ſhould be like that he bears to himſelf, ſo that by tracing the ſimilitude we ſhall learn much of the manner how this love is to be performed, and that in theſe following parallels.

1. A mans love to himſelf is *cordial* without diſſimulation. Though a man may feign amity to others, yet no man ever in this

this kind dissembled with himself; such should a mans love be to his Wife; not an outside but an inside, not a feigned but a hearty love. The Poet calls love ὑπὸ σφυρὰ βουκόλιον πῦρ, a fire that burns within him; and *Plutarch* saith of friendship, That as minerals are hid in the bowels of the earth, so this must be seated in the bottom of the heart. And surely much more true ought this to be of the love between man and wife, who as they are *one flesh*, so should their hearts be joyned together in one, and as it was said of *Jonathan that his soul was knit to David*, so ought the soul of the Husband to the Wife. 1 Sam. 18. 1.

The *Ring* in Marriage is put upon the fourth finger of the left hand, concerning which *Aulus Gellius* acquaints us from *Appion*, that the *Ægyptians* in anatomizing mens bodies, observed *nervum quidem tenuissimum ab eo uno digito ad cor hominis pergere ac provenire*, that finger of all the rest to have a small nerve passing from it to the heart, the truth of this I leave to skilful Anatomists to determine: the moral use which the man ought to make of it is good, that putting the *Ring* on such a finger he be admonished of that neer union there ought to be between, and dear affection in his heart to his wife. *Aul. Gell. l.* 10. c. 10.

2. A mans love to himself is *constant*. No man in his right minde was ever brought to hate himself; such ought his love to be to his wife: not like *Nero's quinquennium*, for a short time, a few years; but as long as the relation so long must the affection continue, even till death do part them. The *Ring* given in marriage is of a circular figure, and a circle is the image of constancy, to teach the man how perpetual his love should be. This latter will follow upon the former, since *quos verus amor tenuit tenebit*, that affection which is unfeigned will not be fading. And yet more particularly, look as though a man see others stronger, healthier, handsomer then himself; yet he doth not therefore fall in love with them to slight himself, or wish his head upon their shoulders: So though other women be more beautiful and lovely then his own Wife, yet must he not dote on them and neglect her, or so much as wish an exchange. And yet further, as nothing can make a man to be out of love with himself though he be deformed or by some sad accident maimed and debilitated; so neither ought any natural defect or acci- *Sen. Trag.*

dental

dental mischance cause a remission, much lesse a cessation of the mans love to his wife.

Εν τῷ σαρκίῳ ἡμᾶς σώματα ἔχως, κᾆτα ἀλλὰ, κἂν ἀσθενῶμεν ἀσθενῶμεν, ἀλλ' οὐκ ἐκβάλλομεν ταῦτα, πλείονος δὲ μᾶλλον τιμᾶται ἀξιοῖ. *Theoph. in loc.* 1 Pet. 3. 7.

3. A mans love of himself is *tender*; no man can handle one so tenderly as he doth himself. *If thou hast a blear eye, a lame foot, or any other member afflicted, wilt thou presently pluck it out, or cut it off, or wilt thou not rather use it with the greater regard?* such must a mans affection be to his Wife, expressing it self in gentle and tender dealing with her: how chary are men of their glasses, because as they are bright so brittle? the woman is the *weaker vessell*, which must not be a cause of contempt but respect; and the more weak she is by reason of any sickness or distemper whatsoever, so much the more tender care ought to be had of her. Indeed I read of some who in stead of tenderness have been cruel to themselves in cutting and lancing, but they were either idolatrous, as *Baal's Priests*, or *Demoniacks*, as he in the Gospel; and surely we may account them either besotted in their minds, or possessed with a divel who lay violent hands upon their wives. The Husband indeed is to govern the wife, but *consilio non plagis*, with counsels not stripes; neither divine nor humane Law intrusts the man with a power of castigation over his Wife; yea, the civil Law alloweth her a Bill of Divorce, *si probare possit maritum verberibus illam affecisse*, if she have evidence that her Husband striketh her; and the reason is added *quia verbera sunt ab ingenuis aliena*, stripes are for slavish not ingenuous persons: yea, even among the Heathen we finde not any unlesse mad or drunk, practising this unnatural cruelty.

1 King. 18. 28. Mar. 5. 5.

Cod. l. 5. tit. 17.

4. A mans love to himself is *industrious*, whilest his head is ever contriving and his hand acting what may do himself good; nor doth he account the greatest study or pains too much for his own advantage; nay, what is not a man willing to part with, lands, goods, all he hath for the preservation of himself? such ought his love to be to his Wife, parting with, going about any thing which may conduce to her comfort, and this not grudgingly but freely: Right Love is not in verbal Complement but real implement, nor need beneficence be squeezed as wine out of the grape, but it floweth naturally from love as water from the fountain; thus doth the loving Husband pre-

vent his wives desire in seeking and endeavouring her good.

5. The love of a man to himselfe is *pure*, not for base and sinister ends, it is not himself as thus or thus accomplished, but purely himself that he loveth; such ought a mans love to be to his wife, not because she is rich, or young, or fair, but because she is his Wife. When *Martia Cato's* daughter was asked why she did not marry, she answered, *Non se invenire virum qui se magis vellet quam sua*, she could not finde a man that would love her more then hers. I wish it might not be charged on too many men: they love only with their eyes and their fingers, because of the beauty they see in, or the money they receive with their wives; not with their hearts, out of an ingenuous or rather pious respect, to that relation of a Wife wherein they belong to them. *Hier. contra Jovinian.*

6. And lastly, A mans love to himself is superlative; *proximus quisq; sibi*, Charity ever beginneth at home; and self-love surpasseth a mans affection to any other whatsoever: thus ought his love to his wife transcend his love to all other relations, *exigit vehementissimam dilectionem, quia non potest esse vehementior quam sui ipsius dilectio*; Our Apostle in this expression cals for vehemency of affection because self-love is of such a nature. The *Ring* given in Marriage is of *gold* the choicest among mettals, to intimate that the dearest affections belong to the Wife: for this cause (saith *Moses*) *a man shall leave father and mother and cleave to his Wife*, not as if Marriage engaged men to put off naturall affection to their parents, and when they begin to be husbands they must cease to be children, this is a *glosse* fit for none but a Pharisee to put upon that Scripture; but *conditionally*, if they shall seek to alienate his affection from his Wife, and *comparatively* if a man be put to that sad strait that either his wife or his parents must perish, he ought first to relieve his Wife; and if you will know the reason of all this, it is because she is *himselfe*, which bringeth me to the *Marlor. in loc.* Gen. 2. ult.

2. Consideration of this *as* under the notion of *identity*, *as*, that is, being *himself*: it is that acception in which this conjunction is sometimes taken, where it is said concerning Christ, *We saw his glory as of the only begotten Son of God*, it noteth John. 1. 4.

not a likeneſs but a reality, being the onely begotten Sonne of God; and in the ſame conſtruction is that commendation given of the *Theſſalonians* for *receiving the Word as* (that is, being indeed) *the Word not of man but of God*; the ſame ſenſe is here to be given, *as*, that is, not only, *non minus quam ſeipſum*, not leſſe then himſelf, but *quia illa eſt altera ego*, becauſe ſhe is a ſecond ſelf: To this purpoſe is that of S. *Jerom*, who maketh it to be a *ſicut non ſimilitudinis, ſed ponderis*; and thus where a little before it is ſaid, *He that loveth his wife loveth himſelf*, the meaning is not only that he doth good to himſelf, but that ſhe is himſelf. The truth of which will eaſily appear upon a double conſideration,

1 Theſ. 2. 13.

Hier. idid. ver 28.

Ὅτι γὰρ ἑαυτὸν ἠγάπησε, τοῦτο ἐμοὶ δοκεῖ ἀλλήλους προσέχειν.

Chryſoſt. *hom. 20. in Epheſ.*

Of her *original* by creation, being made of a rib which was a part of the man; ſo that when a man taketh a wife *reparat latus ſuum, repetit coſtam ſuam*, he repaireth his ſide, regaineth his rib, and laieth her in his boſome who was taken out of his ſide. In that expreſſion in *Geneſis* of making an *help meet for him*, the laſt words *for him* are fitly rendred according to the original *coram ipſo*, that is as a glaſſe that reflecteth upon him his own image, *ipſe coram ſe* himſelf before himſelf, that which he ſeeth being taken out of himſelf.

Gen. 2. 18.

Quos nec ipſos ſingulos condidit Deus & tanquam alienigenas junxit, ſed alteram ex altero creavit ſignans etiam vim conjunctionis in latere unde illa detracta formata eſt. Aug. *de Bon. conjug.*

Chiefly of her neer *Conjunction* by marriage with the man; in which reſpect as they are *one fleſh*, ſo the Law maketh them *one perſon*. Man and wife, what are they, but as two ſprings meeting and ſo joyning their ſtreams that they make but one current; ſo that the water of the one and the other cannot be ſevered: or as thoſe two branches in the Prophets hand encloſed in one bark; and ſo cloſing together that they make but one piece and the ſame fruit cometh of either. Indeed ſo cloſe and near is the communion, that as to uſe they have all things common, bodies, children, houſes, conditions of proſperity and adverſity.

Ezek. 37. 17.

And now what improvement ſhould all men make of this conſideration but to enlarge and encreaſe their affections towards their wives? Indeed it is a moſt unnatural thing for a man not to love himſelf; it is no leſſe not to love his wife: even irrational creatures teach a man to love himſelf, and in that to love his Wife: a man loveth his goods, becauſe *ſua* his own, parents love their children as *ſuos* being their own, much more ſhould

ſhould he love his Wife as *ſeipſum* being *himſelf*: though a mans own goods be not ſo wealthy, children ſo comely as anothers, yet the nearneſs of relation engageth to affection. *Nemo patriam amat quia magnam ſed quia ſuam*, every mans Countrey is moſt acceptable to him, becauſe though not ſo great or fertile as others, yet it is his own, his native ſoyl. Be thy wife far inferiour in riches, beauty, and ſuch like ornaments to other women, yet this obligation lieth upon thee to love her, becauſe ſhe is thine; yea, ſo much thine as that ſhe is thy ſelf. And thus I have given a diſpatch to the mans duty; I now proceed with leſſe brevity, but no leſſe fidelity to

Sen. ep. 67.

The womans part, as it followeth in thoſe words, *and the wife (ſee) that ſhe reverence her husband.*

We are not here to imagine that when the Apoſtle calleth upon the woman for *reverence* he excludeth *love*; love is no leſs the wives duty then the mans: conjugal affection muſt be mutual and reciprocal: the Husband muſt love his Wife as himſelf, and the Wife love her Husband as her ſelf; ſo that whatſoever hath been ſaid concerning the man in this reſpect, muſt and ought likewiſe to be obſerved and practiſed by the woman. Hence it is that elſewhere this is expreſſed concerning the *younger women, that they love their husbands*: The truth is, the Apoſtle here requireth love and ſomewhat more from the wife, ſuch a love as expreſſeth it ſelf by fear, ſuch an affection as yieldeth chearful ſubjection: *The Wife ſee that ſhe* do not only love, but *reverence her husband.* To this purpoſe *Theophylact* ſaith aptly, *the wife muſt love her husband as a member, and fear him as the head*: the man indeed being the ſuperior is only bound to love, but the woman being imperfect and inferior is obliged to fear.

ἀγαπήσει μὲν γὰρ ἡ γύνη τὸν ἀνδρα ὡς φίλος· φοβηθήσεται δὲ ὡς ἀρχοντα. *Theoph. in loc.*

Tit. 2. 4.

Eph. 6.

Uxorum timere eſt cum timore, diligere, virorum autem tantum diligere, quia dilectio perfectorum eſt. Ambr. *in Caſſ.*

It is an obſervation not unfitly taken notice of by the *golden mouth'd Father*; and therefore not to be paſſed by, that the Apoſtle enlargeth about *love*, and only mentioneth *fear* τὸν μὲν τῆς ἀγάπης τρόπον ἐπιτείνει, τὸν δὲ τοῦ φόβου ἀνίησιν, he ſetteth down the extent of *love* in *leaving father and mother and cleaving to the wife*, the manner, by *Chriſt's love* to his *Church*, and a mans to *himſelf*; not ſo of *fear*: and he giveth this reaſon, ὅτι τῶν μὲλλον ἐυλαβεῖσθαι ἀξιῶν τὸ τῆς ἀγάπης, becauſe he would have love eſpe-

Chryſoſt. hom. 20. *in Epheſ.*

cially to prevail both in man and woman, since whereas fear will not cause love, love will produce fear. Upon the same ground I have in imitation of the Apostle, spent the greatest part of the time in handling love, allotting to it an *elder Brothers* portion, though withall I must not neglect in some measure to prosecute this of *fear*, which particularly belongs to the *wife*.

φόβος, ρόβιν.

If we cast our eyes on the 5. verse of the following Chapter, we shall find the Apostle setting down *fear* as a chief ingredient in the *servants* duty: and here a Verb of that Noun is used to express the *wives* duty to the husband; but though there be this agreement in the word, yet there is a great deal of difference in the thing; and therefore the Scholiast speaking of servile fear maketh this exception, τὸν δὲ τοιοῦτον ἐκ ἀκαιτῶ παρὰ γυναικῶν φόβον, this is not that fear which is enjoyned the Wife. The fear of a *slave* and a *wife* differ *specifically*; the *slaves* fear is only of the rod not the person, the *wives* only of the person not any rod. The *slaves* fear is oft-times accompanied with hatred of his master, the *wives* fear is alwaies attended with a love of her husband. The fear of a *servant* and a *wife* differ *gradually*, since according to the measure of the distance so is the degree of the fear; and thus the servant being in a far lower condition, and so at a greater distance from the Master then the wife from the husband; his fear must be of a more aweful and submissive temper: in which respect the Apostle useth two words, the one expressing an high degree of the other, to wit, *fear and trembling*, such a fear as is joyned with trembling; whereas the wives fear is only so much as doth declare that the man is superiour; nor must it be of that nature as to cause a trembling at, but rather a delighting in her husbands presence; not such as maketh her to quake when she seeth him, but only keepeth her from rising up against, contradicting of, and insulting over him.

Oecumen. in Eph. 6. 1.

μετὰ φόβου καὶ τρόμου. ὁ μὲν γὰρ τῆς γυναικὸς ἀνὴρ οὐκ ἔστιν ἵνα φοβῆται αὐτὸν ἀλλ' ἵνα μὴ ὑπερηφανήσῃ δὲ μᾶλλον ἐπιτάσεται. Theoph. ibid.

καὶ τὸν παῖδα τρόμου δὲ δεσπότου ἀλλ' ὅτι μὴ ὑπερήφανον μηδὲ ἐπιλήσμονα ποιῆσαι. Theoph. in loc.

To unfold more particularly both the intent and extent of this *reverence*, which is the wives debt to the Husband, be pleased to know that there is an inward and outward reverence due from all inferiours, and in special the wife; the intent of this fear wherein it consists, we shall finde in the inward; the extent

extent of it how far it reacheth, we shall see by the outward acts.

The inward reverence carrieth in it an act both of the judgment and the will; Of the judgement, dictating the Husbands superiority; of the will dreading to doe any thing which may displease him.

1. This *principle* must be firmly asserted to and acknowledged by the wife, *that the husband is her superiour*; indeed there is a double priority belonging to the man,

Congruit viro dilectio, mulieri timor: servo vero non solum metus sed & tremor jungitur. Hier. *in loc.* 1 Cor. 11. 7.

1. In respect of *sex* he being the *male*, and the woman the *female*, upon which difference the man is called *the image and glory of God*, and *the woman the glory of the man*; man God's image and glory, because in him a resemblance of God's *dominion and majesty*, as being Lord of the world; and the woman the mans glory, it being an high honour to the man that so noble a creature as the woman should be inferiour to him.

2. Nor is this all the ground of his superiority, since not only as man he is before the woman, but as an husband he is over the wife; and therefore as in respect of *sex*, so much more of *relation* and *office*, is the mans authority to be asserted: In which regard those titles of *head* and *guide* are given to him; since what the *guide* is to the *traveller*, and the *head* to the *members*, that is the *Husband* to the *wife* for *direction* and *government*. Indeed this truth is so clear in sacred Writ, that it cannot be ignorance but arrogancy, want of sufficient information but peremptorines of pride that causeth in any a denial, or so much as a doubt concerning it. That pattern of women, *Sarah*, acknowledged this, when not out of a feigned flattery but a just humility she *called her Husband Lord*; and this is the first step of that reverence here commanded and commended to all the daughters of *Sarah*, that they cordially assent to the Husbands primacy and authority over them.

Prov. 2. 17. 1 Cor. 11. 3.

1 Pet. 3. 6. *Non blandiendi consuetudine sed hujus subjectionis testificande voluntate.* Daven.

2. From this naturally floweth in the will an *aversation* from what offendeth her husband, whereby out of an awful respect to his power and place she dareth not displease him; yea, in consideration of which she abhorreth it as the greatest evil next to the breach of God's precepts, to contradict her Husbands will. Hence it is that as the Apostles expression is μιμεῖσθαι τῶν ἀρξάσας τὸν ἄνδρα

Cor. 7. 34. μέριμνᾷ she taketh care, and that a serious thoughtful care which way she may please her Husband, so as it is her joy when she can give him content, and her grief when any thing falleth out that crosseth his will, and proveth distasteful to him. Thus as the iron is drawn by the Loadstone, the marigold openeth and shutteth with the Sun, and the glasse reflecteth the form and figure, the posture and motion of the body; so doth her will conform it self next under God's to her Husbands pleasure.

2. Upon both these followeth that outward reverence in her. First, *Gestures*, When by her respectful carriage and observant demeanour towards him she testifieth her reverent regard of him: in token of this it was that *Rebeccah* when she saw *Isaac*, Gen. 24. 64. 65 *lighted of her camell, and covered her self with a Veil*: this is 1 Pet. 3. 2. that fear which S. *Peter* mindeth the Wives of in those words, *Whilest they behold your chaste conversation coupled with fear*, it being such a fear he there calleth for which is expresst in their conversation; and that such as others may behold, to wit, in their reverent deportment towards their husbands. Thus as the *Moon* though when the *Sun* is absent she govern the world by her influence, yet when the *Sun* appeareth she veileth her light: So the *wife* though she be Ruler of the Family in her *husbands absence*, yet when he is present she must declare her reverence by giving place to him.

Secondly, *Speeches*, and that both *to* and *of* him; *To* him, when he is with her, fairly entreating, modestly answering, mildely perswading, humbly admonishing; and when occasion is, wisely forbearing to retort upon his passionate expressions. *Of* him, when he may be far from her, having the fear of him before her; and therefore not mentioning his name without respect, and avoiding any expressions which (though out of his hearing) may betray any contempt either of his person, or power, or place.

Thirdly, *Actions*, When her reverence of him causeth her willingly to doe what he requireth, and abstain from what he forbiddeth. Indeed reverence is the rise of obedience, and obedience the best testimony of reverence: that subjection cannot be voluntary which is not the effect of reverence; nor can that reverence be real which doth not put upon subjection. It

Nunquam erit voluntaria subjectio nisi præcedat reverentia. Marlor. in loc.

is

is very obſervable in Scripture that the *fear of God* and *keeping his Commandments* are frequently joyned together, to intimate the inſeparable connexion between them, ſince whoſo *feareth God* cannot but *keep Gods Commandments*; and he cannot *keep God's Commandments* that doth not *fear* him: It is no leſſe true in this of the wife to the Husband, who ought to manifeſt her fear of him by her obedience to his deſires. Deut. 5. 29. Eccleſ. 12. 13.

And now beloved, I could wiſh there were not cauſe given by wives as well as men of a deſerved accuſation and a ſevere increpation. Indeed ſome kinde of *fear* is too prevalent in many women; nor are the men in this to be exempted, I mean a fear of *ſuſpicion* and *jealouſie* in regard of each others fidelity. A crime that for the moſt part is found in them that are guilty themſelves: as charity prompts good men to think others are as faithful and juſt as themſelves; ſo luſt maketh evil ones ſurmiſe others to be as vicious and licentious as they. A ſin which cannot but be an enemy to the duties here enjoyned, ſince jealouſie muſt needs expel love out of the mans heart towards his wife, and hinder the woman from yielding that reverential fear ſhe oweth to her husband. Finally, a fault which like envy carrieth with it its own puniſhments, gnawing the bowels, diſtracting the thoughts, and tormenting the ſpirits of them who give entertainment to it: in which reſpect wiſe perſons are unwilling to harbour it even when there may be too juſt ground and reaſon for it.

Sancti cæteros de ſuo affectu æſtimant, & quia ipſis eſt amica veritas mentiri neminem putant, libenter credant quod ipſi ſunt non poſſunt ſuſpectum habere quod non ſunt. Ambroſ. *l.* 3. *de offic.* 10.

But to return to the fear my Text calls for, though there be too much oft-times of that other, yet too little of this fear is to be found in moſt women: how true this charge is let the careleſſe irreverent carriage of many wives teſtifie. *Solomon* in the *Proverbs* mentioneth, *An eye that mocketh at his Father and deſpiſeth to obey his mother*: Indeed by the eye it is that the ſoul doth much expreſſe it ſelf in mocking and deſpiſing, and there are too eaſily to be obſerved *eyes* that deſpiſe their *Husbands*. Women of proud and ſcornful behaviour not only towards their Neighbours but Husbands. Nor are only the *eyes* but the *tongues* of many in fault, by reaſon of ſharp, paſſionate, preſumptuous and impetuous ſpeeches, whilſt they ſpeak either chidingly like *Jezabel*, railingly like *Zipporah*, ſcoffingly, Prov. 30. 17.

scoffingly like *Michol*, or reproachfully like *Job's wife*; nay, so little regard have they of their husbands, that they care not in discourse before others to divulge their faults, and (it may be) load them with calumnies: So that what *Jacob* saith to his sons *Simeon.* and *Levi* in regard of their cruel exploit, *You have made me to stink amongst the Inhabitants of the Land*, may many men say to their wives, *You make me to stink amongst my neighbours and friends by your reviling words and opprobrious speeches*; yea, to carry it on a little further, I would to God there were not a generation of women in the world who tread *Antipodes* to this duty, instead of fearing their Husbands they would make their Husbands stand in fear of them; whose study is not to please but crosse their Husbands wills, who will either have the mastery, or wage a continual warre with them; Aspiring shoulders that will not content themselves to have a room below their head; Monsters of their sex inverting the order in which nature or rather the God of nature hath set them, as if the woman were not made for the mans comfort, but the man to be at the womans command.

Gen. 34. 30.

But I am perswaded better things of you, though I thus speak, only I beseech you accept a word of exhortation to the practice of this duty. Our English Translation here supplieth a word *see*, which is not in the original; but yet it is implied in the *ἵνα that she reverence*, before which is supposed a verb that must signifie as much as *see*, let the wife look to it that she fear her husband. It is then a strict charge that is here laid upon the woman by the Apostle, give me leave from him to give it you. Have a care that this duty of fear be not omitted; it is not an arbitrary thing which you may doe or leave, but a necessary work to be performed by you; I know you are ready to say with them in the Gospel, *This is an hard saying, who can bear it?* but be it never so hard in your apprehension, it is but just and right according to God's Ordination, and to repine at it is no lesse then to murmure at God himself.

John 6. 60.

Oh therefore see, beware that you grudge not at this precept; and again *see*, look that you cheerfully perform it: and indeed were it seriously considered that it is not a servile but an ingenuous fear which is here commanded, and that this fear from

from the wife is alliaied with a precept of honour from the husband, nay, that where this is practised, it doth regain a mutual respect from the man, whilest by obeying she commands, for so the *mother* told her *daughter*, *Do thou minister to thy husband, and be shall do the like to thee; be thou his handmaid and he shall be thy servant*; and thus as *Sarah* called *Abraham* Lord, so he called her *Sarai*, as much as *my mistris*: these meditations could not but sweeten the bitternesse of this precept to them. In a word, let there be but a cordiall love in the wife to her husband, and this command of fear will not be grievous to her: as fear is the spring of subjection, so love is the rise of fear; in which respect the *Scholiast* saith fitly, *if love be present, fear will follow after it and attend upon it*; and as the mans love engageth him to honour and protect, so the wives will no lesse oblige her to fear and subjection.

Casta ad virum matrona parendo imperat. Publ. Ser. *Sapiens quadam dicebat filiæ suæ eam cum duceret ad thalamum, Mea filia, sta coram viro tuo & ministra ei; si fueris ei ancilla, ipse tibi servus erit, &c.* in lib. Nus. c. 6. τὴν γυναῖκα τὴν ἀγαπητὴν εἶναι δεῖ, ὅπως γὰρ ἡ φόβος ἕπεται. Oecum. ibid. τῶς δ' ἂν ταῦτα γένοιτο ὁ ὅταν μὲν γαμδῶ ἴδω ξύν, τὸ δὲ τῶ ἐγὼ τῆς ὑμᾶς ἐμὲ τὸν τῦ θεῦ φόβον ἔχωμεν τὸν ὀφθαλμῶν. Chrysost *Hom.* 20. *in Ephes.*

I shut up this, yea both the man and the womans part with one admonition to them both: As the one desireth to *love* his *Wife*, and the other to *fear* her *Husband*, let both strive to have the *love and fear of God* rooted in their hearts. It is very considerable, that *fear God and the King* are put together by *Solomon*, and *fear God and honour the King* by S. *Peter*, to intimate, that the former always inclines to the latter: the like I may say here, fear God and thy husband, fear God and honour thy wife, since he that is faithful in his duty to God, cannot but be careful of his duty to man. The Rabbins have observed, that if the word יְהֹוָה which signifieth *God*, be taken out of the word וְאִשָּׁה & which signifieth *man* and *woman*, there remaineth nothing but אֵשׁ which signifieth *fire*; nothing but the fire of malice in the mans heart, the fire of pride in the womans, and the fire of contention between them both is to be expected, when God is not loved, feared, served and honoured by them. And thus much be spoken of the second General, the obligation layed upon the man and the wife. I hasten in a word to

3. Gen.

The *punctual application* to be made of these duties, *Let every one of you in particular*. And this is done two ways: by a word of generical comprehension, *every one*; and words of individual specification, *of you in particular*: both which though expressed only in the mans part, yet are by a parity of reason to be sup-

in the wives, *every one in particular*, both man and woman being obliged to the practice of their duty.

ἕκαστος.

1. The first word is of *a generical comprehension, every one*, of what degree, quality, condition soever is concerned in these precepts; yea every one is bound to their several wife or husband, be their condition or qualification what it will. It is, though very sad, yet too common for both sexes to plead excuses for their non-observance of these divine injunctions. On the one hand many a man is apt to say, I could *love* my *Wife* were she a *person of quality*, but she was my *servant*; were she *wealthy*, but she *brought me nothing*; were she *meek and quiet*, but she is *froward and perverse*. It is true indeed wisedom teacheth thee beforehand to take care that there be virtuous qualities, and some proportionable equality of estate and degree in the person whom thou chooselt for thy wife; but having once entered into that relation, justice obligeth thee to give her the love due to a Wife. On the other hand many a Wife is ready to pretend, I could *reverence* my *Husband* were he not *a mean person*, one whose fortune hath been raised by my estate; not considering, that how *superiour* soever she were before, yet by *marriage* she becometh his *inferior*: And again, I could *reverence* him were he not a man *of a debaucht, prophane and vicious life*. Indeed I could wish that many men did not give too much occasion by their loose lives of that contempt they finde in the eyes not only of Wife, but servants; but still be the Husband never so faulty, and his practices licentious, yet in respect of his *place and relation*, the *Wife* oweth him *reverence*: the truth is, *nemo excipitur*, none is excepted, let none of either sex dare to exempt themselves.

Quæ voles aptè nubere nube pari. Ovid. Epist. *Quam male inæquales veniunt ad aratra juvenci. Tam premitur magno conjuge impar minor.* Id.

2. Because what is spoken to every one, is accounted as spoken to none, our Apostle bringeth down the *general* to *individuals, every one of you in particular*; or according to the Greek, *one by one*: Take this as spoken to him and her, and so each apply their own duty to themselves. It is that which concerneth *Ministers* in all their doctrines, not to shoot at randome but aim at the mark; like *David's*, *Thou art the man* and S. *Peter's*, *You have crucified*; and here S. *Paul's*, *You in particular*. It is that which all *hearers* are enjoyned, *to mix faith with what*

ἕνεκα ἑνὸς καὶ ἑνὸς.

2 Sam. 12. 7. Acts 2. 36. Heb. 4. 2.

they

they bear, and that by a particular application of the word to their own hearts and lives; and yet more closely to the text, it is that which *Man* and *Wife*, each one in regard of themselves ought to take notice of, and square their own practice by.

And well were it if this were duly thought upon, and accordingly performed. But alas, we every one look to anothers, not our own duty; *and to speak my thoughts freely*, I fear this will be the *use* or rather *abuse* which too many will make of this *Sermon*. It is very likely that when you come home, the *Husband* will read his *Wife* a *Lecture* of her *duty*, and the *Wife ring a peal* in the *Husbands ears* concerning *his*, and so whilest *each upbraid* the *other*, *both* forget what belongeth to them in *particular*. Oh how preposterous a course is this! as if a *Scholar* should only minde how his *Schoolfellow* learneth his *lesson*, and not look on his *own*: or a man should take notice what is good for his *neighbours*, but not his *own disease*; and therefore whereas the Apostle in another case most justly adviseth, *Look not every man on his own things, but every man also on the things of others*, my counsel in this case is, look not so much on the duties of others, as every man on his own.

Phil 2. 4. σκόπεις ἀλλ' ἑαυτῆς πάσου· σὺ ἀλλ' ἡνωμένῳ καὶ τὴν φύσιν τεμάχους ἔχουσα σάρξ· ἀλλ' μίλῳ ἤδη σὺν ἐμοὶ μειλῶν τιμᾶσθαι. Bas. Hexam. τί ἂν ἀμφοβῆται ἡ γυνή σε ἀγάπα τὸ σαυτῆ ποιεῖ· ἐμοίως ἔχ ἡ γυνὴ κἂν μὴ ἀγαπᾶται ὁ μᾶς δὲ φοβείσθω. Theoph. *in loc.* Acts 20. 30.

And so much the rather would this be considered in the present matter, because it is so frequent for both the Man and the *Wife* to *excuse* their own *neglect* by the others *default*. What *apologies* more usual then these? the *Man* saith, I could *love* my *Wife* did she *reverence* me; and the *Wife* I would *reverence* my *Husband* did he *love* me: both are ready to say, *Let him do his, or she her duty, and I will doe mine*. But oh how vain is this plea, since neither is the man only obliged in case the woman perform hers, nor the woman if the man perform his part, but both because God hath enjoyned each particular to fulfill their own work whatsoever the other doe. Excellent counsel to this purpose is that which a Greek Father giveth, where he puts the question and answers it, *What if the Woman do not fear thee, yet do thou love her, and so perform thy part; and likewise the Woman though she be not beloved, yet let her reverence her Husband:* Surely, as our blessed Saviour was used to say, *it is better to give then to receive*, so in this case it is better to pay then to require; if another fail in duty to thee it

is

is thy *crosse*, but if thou fail in duty to another it is thy *curse*: assure thy self *oh man or woman*, it is more *acceptable* to *God* and *commendable* amongst *men*, that thou shouldst doe thy own part, then challenge that which is anothers towards thee: and let me add one word more, That man or woman who seeth not more faults in themselves then in the other, is either *arrogant*, or *ignorant*, or *both*.

To end all: Though we must every one apply to our selves, yet we may every one exhort each other; the *Husband* the *Wife*, and the *Wife* (with a due regard) the *Husband*. Though our *application* must be *peculiar*, yet our *supplication* ought to be *mutual*; the *Husband* for the *Wife*, the *Wife* for the *Husband*, *both together* that they may know and practise their duties. Let us therefore *pray* one for another, and let it be my *prayer* for you all here present this day, who are knit together in the *matrimonial* bond, that every *Husband* may *love his wife as himself*, and every *wife reverence her Husband* as she ought: And yet more especially for that *worthy pair*, whose *Nuptials* have been lately *solemnized*, *that by the practice of their duties each to other, they may be happy each in other; and the blessing of Heaven may be upon them both, even a peaceable tranquility, hopeful posterity, abundant competency, with length of days here, and a never fading glory, an eternal felicity hereafter.* Amen.

FINIS.